

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens, and give ear O earth: For the Lord hath spoken. —
ISAIAH i, 2.

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THE STORY OF A MONSTER.

(An Allegory.)

BY JOHN H. KELSON.

IN a certain region, renowned from time immemorial for its wonders and curiosities, there is to be seen a most strange and exceedingly terrible monster. The creature is of huge size, and what renders it more fearfully hideous, it seems to possess a sort of grave-worm life, as it is capable of moving and devouring. It has no permanent form; its shape is ever changing, like a cloud in the sky when the winds are blowing upon it. Its material constituents are various, but it has the general appearance of *iron and miry clay*, mixed in curious combination.

The body of this creature is stuck all over with frightful heads and arms and trunk-like suckers. Some of the heads are human shaped; others are like different kinds of wild beasts and birds of prey, and each head has an enormous mouth with sharp and terrible teeth. The arms and suckers are of various lengths and size. Some are long and slender, others are short and thick, but all are furnished with either claws or fingers, or embolus for

sucking. The monster has numerous piercing eyes glaring around for food and plunder, and the arms and suckers are perpetually twisting and moving about far and near, and the claws and fingers and sponge-like absorbers gather enormous stores of booty and filthy aliment, and convey the same to the cavernous jaws. Thus the eyes are constantly watching, the arms and suckers continually moving, and the mouths ever devouring. This is all the monster has to do.

The peculiarities of the spectacle are numerous and interesting. Seen in varying shades of light, and from different points of view, the monster assumes quite different aspects. Viewed from a distance, from an eminence called Mount Theology, a strange metamorphose transforms the frightful apparition into an object of rare and incomparable beauty. The body is no longer a putrid mass of heaving corruption, but a comely and delicate organism of choicest and highly-prized materials. The repulsive heads take on the appearance of venerable patri-

arches and grave sages. The faces are those of harmless sheep and innocent doves, all wearing a bland, charitable, and lamb-like expression. The formidable arms and long, slimy trunks are changed into lovely members outstretched to protect, and shining conduits dispensing golden bounties everywhere around. Instead of talons and grasping claws, there are soft white hands, from which a profusion of deliciously perfumed blessings are constantly dropping. By an easy change of view, this marvelous creature is transformed from an enormous and hungry gormandizer to a most pleasing object—a veritable living fountain of copious gifts and benefits.

The appearance is, in reality, a reflection or mirage set in the historical firmament of a grand and imposing institution spread over a vast area of country, and which has existed, with various mutations, for many generations. At certain times a lurid light shoots athwart the monstrous emblem, and then are traced in forked fire the inauspicious words, "Mystery Babylon."

As to the origin of this marvel of deformity, its growth and present aspect, the following story has been culled from the most authentic reports and annals upon the subject.

A certain illustrious Prince, the son and heir of a grand and mighty King, inherited from his sire a goodly estate. The patrimony covered a vast extent of territory, including provinces, broad plains and populous cities; wide seas, populated with fleet-winged commerce; high mountains, flowing rivers, and islands abounding with perfuming spices and mineral treasures. Flocks and herds in vast numbers grazed fertile pastures. On every hand the fair landscape was chequered with the careful lines of fencing, wall and hedgerow inclosing vineyard, orchard and field, the precious wealth of industrious husbandry.

The character of the Prince was such as every good person might imitate with assured advantage. In physical form he was perfect, and his surpassing mind intresured every excellent and estimable quality. His sole heed and solicitude was the happiness and well-being of his subjects.

It was his gracious desire that each of them should enjoy the bounties of his fair domain. He disfavoured all striving inequality—disdained coercive might, and severely condemned oppression of the poor and the triumphs of the strong over the weak.

The form of government he loved was that called patriarchal—the benign rule of natural fatherhood and primogenial authority—as from this source his own right and eminence were derived.

But notwithstanding the benevolent disposition of the Prince, and his goodwill towards his subjects, he had a vindictive and implacable enemy—a powerful chieftain and approved leader of a numerous and formidable band of seditious marauders. The all-absorbing *animus* of this arch-antagonist was undying and malicious hatred of the good Prince, conjoined with illimitable craft and wily seduction, in all which qualities of evil and insidious cunning his vile crew of lesser potentates partook and used, each according to the strength of his malignant nature. The adversary and his evil band had their abode in a vast and dreary desert hard by the Prince's domain. From there they made constant incursions into his estate, and there, by cruel and artful tricks, wrought untold mischief and misery among his yielding subjects, by inciting them to rebellion and seditious risings against their rightful Lord's authority. Many, by listening to the seductive voice of these evil advisers, became proud and grew hard and tyrannical, usurped unlawful authority over their brethren, and oppressed and cruelly treated them. This ungrateful and perilous conduct sorely grieved the Prince, seeing it was foul treason against him and his majestic Father also.

Yet the Prince was patient and long-suffering, and while his subjects were hostile, defiant and rebellious, and, furthermore, threatened him with personal abuse and violence, he went about among them doing good. He took the part of the poor and distressed, and defended the weak and the down-trodden against their hard masters and cruel tyrants. He fed the hungry, and healed and comforted

multitudes of sick people, and finally offered to ransom them from the odious crime of rebellion and treason, by sacrificing his own life to satisfy the broken law. Some were penitent, submissive and obedient, but the bulk of his subjects continued defiant and rebellious.

Although the charity and forbearance of the kind Prince were boundless, he could not condescend to dwell among a people who every day insulted and defied him. Moreover his Father, the King, who was witness of this wicked insolence and contumacious treatment of his well-beloved son and heir, invited him to return to the imperial palace until his subjects should have learned obedience by bitter experience of the effects of their folly, become penitent, and be glad to welcome back their rightful lord.

Therefore the Prince called together his few faithful adherents, and prepared them, by many valuable instructions and endowments, to assume his government and be his representatives after his departure. There were only about one hundred and twenty of them, all told; but they were brave and valiant men. They braved terrible dangers in maintaining the cause of the discarded Prince against hordes of fierce and savage enemies. They were, as the Prince himself told them, like a small flock of sheep scattered over a forest, in which prowled hungry and ferocious beasts. But he said he would not leave them unprotected or comfortless. He invited them to send petitions at any time to him for help and advice, and promised to answer them promptly and grant them all assistance and supplies necessary. He also endowed them with some most extraordinary gifts and powers, such as he himself possessed and had exercised. They could cure all manner of diseases by a touch of the hand; they could exorcise evil spirits, make the lame to walk, restore sight and speech and hearing to those who, by any cause, were deprived of those valuable faculties. They could release the poor imbecile and pitiable lunatic, and re-install reason upon her throne. They could warm into flow-

ing liquid the frozen life current, call the departed spirit back, and rescue the body from the dark chambers of death. They could burst prison doors, and, by their word, cause to quake the foundations of adamantine dungeons. They could command the thunder and the storm, or still to calmness their tempestuous fury, and smite with palsy or death their malignant opposers. They possessed and employed these miraculous powers in the name of their Prince, and used them as far and as long as his wisdom permitted. They were also clothed with plenary authority to admit aliens and returning prodigals to citizenship; to collect and disburse rents and revenues, and the Prince promised to honor all their transactions of this nature with his sanction. But they were to be the stewards and friends and protectors of his subjects, not masters. He hired them, not the people, and to him alone they must look for their reward for service. "Shepherds, feed my sheep," said the Prince, whereas "Sheep feed us," was the imperious demand of the robbers and tyrants.

At length the Prince took his departure, and his servants began to labor diligently in his cause. The Prince had set a valiant man, named Peter, at their head. Under his direction they dispersed themselves over the estate, and entered heartily and zealously upon the good work of reformation. They showed the people the true character and just claims of the Prince, and how much they owed to him their fealty and obedience. They reminded the people of his numerous acts of benevolence and goodwill towards them, and proved that they themselves were the Prince's true servants by their possessing similar powers. Now it frequently happens that a benefactor is valued more after he is lost than while he is present, and this was the case with regard to the absent Prince. The earnest speeches of the legates aroused the attention of the people, and called out their regretful emotions. Thousands upon thousands joined with the Prince's servants, were enrolled as citizens, and entered into solemn covenant to serve their

rightful sovereign. In a few years the cause of the Prince had spread with amazing rapidity, and achieved prodigious marvels of success and victory and volume. With untiring assiduity the dauntless ambassadors pushed the good work along. They spread the fame and proclaimed the gracious will of the Prince through wide-spreading countries, and large colonies were founded, and powerful associations of brotherhood and loyalty were established in many parts of the Prince's domain, and it appeared hopeful that the righteous government had secured a permanent foothold among his subjects.

The rescued people were happy and prosperous in their new affiliations. They were a family brotherhood, having aims and interests in common. There were neither cankering poverty nor super-abounding affluence among them—all were satisfied and content. Nevertheless, all were rich together, and their commonwealths were centers of wealthy abundance. Many rich and opulent families had joined the Prince's government, and had poured their riches—houses, lands and possessions—into its treasury. Under directions from the Prince the accumulated wealth of the new government was used solely in the support and advancement of his cause. The poor and needy were first supplied. The expenses of carrying on the government were few and not burdensome, and rich and stately edifices were erected to the honor of the absent Prince and the majestic King. Many curious and beautiful palaces were built, in which the loyal potentates were wont to assemble to counsel and transact the weighty affairs of the imperial state; but all the wealth and splendor, all the lands and possessions were considered as belonging to the Prince, and dispensed only as he dictated. Such an institution, abounding with valuable benefits, was sure to become popular and attractive to a poor and oppressed people, for all its influence was on the side of liberty, prosperity and happiness. All its officers were honest, upright and brave men; their very presence was a boon—a perpetual joy and benediction—to the favored loca-

lity where they sojourned. The sick were healed, the hungry were fed, the naked were clothed, the stranger was treated with hospitality, the widow and the orphan were cared for, and the sorrowful visited and cheered.

Such was the character—these were the fruits of the Prince's benign and gracious rule. Who but demons could strike them down, or wish them blasted? Alas! the frailty of human nature is strange and inexplicably perverse.

As the crouching, hungry wolf watches from his lurking covert the lambs gamboling in the green, quiet pasture, so glared with greedy and jealous eyes the malicious robbers and tyrants upon the young and sturdy state. Here was prey for rapacious greed; here was plunder for ravening covetousness. At first they leered and chafed, yet hesitated to attack. They met in secret conclave, and brooded over the growing strength of the infant giant. They muttered maledictions at the thought of possible danger and menace threatening them. They gloated and grimly smiled as malevolent thoughts planned dark plots for pelf in their avaricious souls. But the wolf must find excuse for seizing and devouring the helpless lamb, lest his fair reputation for gentleness be soiled, and he be thought cruel. They were sage and artful in all old schemes and strategy of plunder called government. They had hitherto demolished every buttress which struggling innocence and freedom had reared against villainy and encroaching tyranny; but here was something new and strange. They were baffled and confounded at the unique features—perplexed and amazed with its robust frame and vigorous vitality. They viewed with envy the spell-like power of the Prince's legates; the ease with which they drew the multitude towards them; how freely the rich poured out their wealth and treasures at their feet. If they only could wield such an influence as this! They grew wild as they gloated over the thought of such advantages—such opportunities. Again they turned to fresh and vigorous plotting.

But the excuses. Were they not

honorable men? Their reputation must be considered first. They must be dainty upon this important and delicate point. If a youth murdered his father and mother, could he not claim pity because he is an orphan? Would it not be unkind to ask the robber of the poor to relinquish the booty? it might put him into inconvenience. How cruel to take the kid from the Jaguar just as he was about to pick his bones. Is not this Prince an impostor? Are not these legates plotting against us? Are not we the rulers of the estate? Do we not hold the lands, and the cattle, and the palaces? Are they not encroaching upon our rights, and using our treasures? Are they not thieves and traitors? Do not every one of them deserve death? Are we not the most honorable and merciful and forbearing men alive? We can bear it no longer.

Since Cain, to grasp his brother's flocks and herds, scrupled not to be a fratricide, plunder has ever been the luring bait for power, greed and ambition. And, allured by their insensate lust for power and plunder, these greedy tyrants commenced a crusade of mischief and misery, of cruelty and crime upon the domain, unparalleled before in the annals of atrocious infamy. Heretofore the quarrels between the tyrants were of a less infamous character; they were blood-thirsty disputes of robbers over the division of spoils; but this was an onslaught of villainous rapacity against innocence, righteous and lawful authority and honest possessions.

Like a managerie of wild animals let loose upon a defenceless flock of sheep, the hungry horde rushed upon their prey. The marauders acted together, and placated the rival spirits by agreeing to divide the plunder. They seized the head steward and his faithful fellow-laborers, and with scourgings and tortures put them to death. The colonies of the faithful were set upon, and the helpless people scattered and slaughtered with merciless ferocity. The innocent victims struggled and fluttered as ineffectually as the dove in the claws of the kite.

The shepherds smitten and slain,

many of the sheep escaped for a time by scattering upon the mountains. Some crept into caves and hid in catacombs, where they endured the horrors of fear, of hunger and thirst, of cold and pestilence. But even this dreadful exile did not save them—they were hunted with horses, and ferreted out with blood-hounds. Many were racked and pulled asunder; others thrown to the wild beasts to be torn to pieces for the diversion of theatre spectators; while others were daubed over with tars and oils and set on fire, to give illumination to the ghastly entertainment.

The legates and faithful followers of the Prince thus dispossessed, driven off and destroyed, the homes and lands, the treasures and possessions of the scattered flocks were confiscated, divided and devoured by the usurping tyrants and despoilers. They took possession of the palaces and government store-houses of the Prince, and began immediately to assume authority and act as rulers of the imperial estate. They had the presumptuous effrontery to call themselves the officers of the Prince, and had the cool impudence to affect his authority. They chose one, the most bold, crafty and venomous of their horde, to be their head and chief usurper, and with blasphemous audacity called him the "successor" of the Prince's head steward, Peter, whom they had deposed and murdered. So with all the other servants and cabinet ministers of the government. After having cruelly butchered them, they set themselves up in their places and assumed to act in their stead. They carried their consummate gall even further, and augmented offices and intensified their names and titles. They called the head robber "His Holiness." The others were plumed as "His Highness," "His Grace," "The Right Reverend," "The Arch Shepherd," etc. They proclaimed themselves throughout the plundered domain as the lawful officers of the true Prince, and pretended to send petitions to him, and so blinded the Prince's subjects that they believed that he acknowledged them in all their impious villainy.

And now, once more, the cruel and

merciless tyrants and robbers had full possession of the Prince's estate, and there rested down, like a sable pall, a black night of ignorance and terror, of oppression and gloom, upon the whole domain. Nothing but cries of misery and woe went up into the ears of the Prince; but he was silent. The lamentations of the widows and orphans sounded in the streets, and the groans of slaves and prisoners, and the sobbings of the comfortless poor, wailed hideously upon the night air, while the bloated harpies, secure in guarded vaults and cloistered palaces, feasted and brawled, rioted and grew brutishly fat upon the plunder and spoils.

But the evils and plagues which always attend wrongful plotters fell upon them. They quarreled and fought over the ill-gotten booty. First one, and then another burly ruffian

would arise and grasp a part of the plunder and establish himself as a head and leader, each claiming to be the especial favorite of the Prince, until the entire domain was covered with these upstart, greedy chiefs; and every one has his set of Holinesses, Arches, Graces, Right Revs., and Revs., and all are engaged in plundering and absorbing the bounties of the Prince's estate, while all are his avowed enemies and presumptive rebels.

Looking over the estate, one of the Prince's servants described the vision thus:

"She is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

This is a true but imperfect story of the origin and growth of the monstrous apparition as it is reflected in the historical firmament.

OPEN LETTER.

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Rev. Henry M. Field, D.D., has recently published an open letter in the *North American Review* for August to the arch infidel in America, Col. R. G. Ingersoll, in which he says:

WHAT then is the basis of this religion which you despise? At the foundation of every form of religious faith and woship, is the idea of a God. Here you take your stand; you do not believe in God. Of course you do not deny absolutely the existence of a Creative Power; for that would be to assume a knowledge which no human being can possess. How small is the distance that we can see before us! The candle of our intelligence throws its beams but a little way, beyond which the circle of light is compassed by universal darkness. Upon this no one insists more than yourself. I have heard you discourse upon the insignificance of man in a way to put many preachers to shame. I remember your illustration from the myriads of creatures that live on plants, from which you pick out, as a

representative of man, an insect too small to be seen by the naked eye, whose world was a leaf, and whose life lasted but a single day! Surely a creature that can only be seen with a microscope, cannot know that a Creator does not exist. * *

Having settled it to your own satisfaction that there is no God, you proceed in the same easy way to dispose of that other belief which lies at the foundation of all religion—the immortality of the soul. With an air of modesty and diffidence that would carry an audience by storm, you confess your ignorance of what perhaps others are better acquainted with, when you say, "This world is all that I know anything about, *so far as I recollect*." This is very wittily put, and some may suppose it contains an argument; but do you really mean to say that you do not *know* anything except what you "recollect," or what you have seen with your eyes? Perhaps you never saw your grandparents; but have you any more doubt of their existence than of that of your father and mother whom you did see?

UBIQUITY OF THE JEWISH RACE.

It has frequently been remarked that the Jewish race has a wonderful power of adaptation to all climates. Jews are found in all parts of the globe, and seem to possess a remarkable facility for acclimatization, even under the most unfavorable circumstances. Mesopotamia is considered the mother country of the Abrahamic family, as well as the cradle of the human race. Some years ago a small colony of Jews were found in the ancient city of Sennar, in the South of Mesopotamia, and in the vicinity of ancient Babylon. Of the seventy families composing the colony, one claimed to be descended from King Joachim, the rest from the house of Levi. A colony of Jews appear to have settled in China about the beginning of the third century of the Christian era, under the dynasty of Han. In 1704, Father Gouzani, a Roman Catholic missionary, found seven Jewish families near Pekin. In 1686, a Portuguese Jew of Amsterdam, named De Pavia, discovered a sect of Jews in Cochin China. According to a tradition preserved among them, they were descended from a tribe of Jews who had quitted Palestine on the destruction of the Second Temple. From their long residence in Cochin they had become completely bronzed. These are not the same as the Malabar Jews. The Jewish traveler Benjamin, sometimes called Benjamin the Second, discovered a colony of Jews, evidently of Persian origin, in Hindostan. They were known as "Babylonian Jews," on account of their having migrated from Babylonia. They observed the essential rites of Judaism, and strictly avoided intermarriage with other sects. In the beginning of the seventeenth century, a Jewish colony settled in Cayenne, in the West Indies, one of the most inhospitable climates in South America. Cayenne was subsequently conquered by the French, who made it a penal settle-

ment, and the Jewish colony was forced to retire to Surinam. Notwithstanding frequent persecutions, Jews are still found in Persia, more especially to the south of the Caspian Sea, where the soil is very fertile but the climate very unhealthy. The principal city is Balprosh, where about 150 Jewish families reside in almost complete isolation. They trade with their brethren in Great Tartary, and are engaged in the wool and silk trade or in the sale of citrons. They, too, trace their origin from the Babylonian captivity, for, according to a tradition still possessed amongst them, their ancestors settled in Persia in the time of Nebuchadnezzar, and did not respond to the appeal of Ezra to return to Palestine. Their mode of life resembles that of the Persians in general. They hold the beard in high esteem, and wear long flowing robes. They had several synagogues, and obtain Scrolls of the Law of Bagdad. The celebrated African traveler, Mungo Park, found a colony of Jewish families in the heart of Africa, about eight hundred miles from the coast. It is no doubt this peculiarity of the Jewish race which induced a French writer on "Medical Geography" to express the opinion that, "It is questionable whether the crossing of human varieties confers on the issue constant advantages in the relation to the species; for the Jewish race seems in a wonderful manner capable of adapting itself to every change of climate, while others are scarcely able to bear the least change. The Jew is found in every part of the world; in Europe, from Norway to Gibraltar; in Africa, from Algiers to the Cape of Good Hope; in Asia, from Cochin to the Caucasus; from Jaffa to Pekin. He has peopled Australia, and has given proofs of his powers of acclimatization under the tropics, where people of European origin have constantly failed to perpetuate themselves."—*Jewish World*.

He who is false to present duty breaks a thread in the loom, and will find he flaw when he may have forgotten the cause.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 12, 1887.

NO CONFLICT.

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WE have received the following communication from one of the Elders in Ireland:

Some of our ever-vigilant Saints in the Irish Mission have sprung a question which I am not sufficiently qualified to answer, and refer to you for your kind assistance in the matter. In the "Gems from the History of Joseph Smith," on page 266 of the Compendium, is an extract from a vision the prophet had June 21, 1836, in which he saw the kingdom of God and its glory. He also saw among others whom he mentions as having an inheritance in the kingdom, his brother Alvin, who had not been baptized. Now the question here arises on the comparison of the above with John iii, 5. I am not well enough versed in the history of Church matters to know if Alvin died before attaining the age of responsibility or not, and can offer no explanation to reconcile the two.

You will confer a great favor by sending all the explanation you can of the two texts quoted, and I shall look anxiously for the reply.

The vision alluded to in the above is related by the Prophet Joseph as follows:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins. Thus came the voice of the Lord unto me, saying—"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." And I also beheld all children who die before they arrive at years of accountability, are saved in the celestial kingdom of heaven. —[MILL. STAR, Vol. xv, page 620.]

This vision was received in the Kirtland Temple on the 21st of January, 1838, during the time that the several quorums of the priesthood were being organized and endowed with the powers of heaven. The passage of the

Jewish Scripture with which the facts stated in the vision of the Prophet Joseph are supposed to come in conflict, are the words of Jesus to Nicodemus:

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (St. John iii, 3-5).

The point is here: Alvin Smith, the Prophet's eldest brother, died when he was a young man, before the new dispensation of the Gospel had been committed to his younger brother. He died without a knowledge of the Gospel, and therefore had not obeyed the ordinance of baptism—without which, according to the words of Jesus Himself, no man can enter into the kingdom of God; and yet, according to the vision, Alvin Smith, without having been baptized, was in the celestial kingdom, together with Adam, Abraham, and also his own father and mother. The fact is that the vision was given to show what would be the condition of those parties in the future; it did not relate to the situation of the parties at the time the vision was given—January, 1836—for in the vision the prophet saw both his father and mother in the celestial kingdom as well as his brother Alvin, and that father and mother were then both alive in the flesh, consequently they were not then in the celestial kingdom of God, nor in company with Adam or Abraham. The father of Alvin and Joseph did not die until the 14th of August, 1840, and the mother lived on until some time after 1853:—so that the vision relates to the future. The reason the Prophet Joseph marveled at seeing that his brother Alvin would be in the celestial kingdom was because at that time he knew nothing of the doctrine of baptism for the dead. It was not until the 3rd of April, 1836, more than two months after the vision under discussion was given, that Elijah the prophet came to fulfill his glorious mission of delivering those keys of knowledge which would turn the hearts of the fathers to the children, and the children to the fathers (Doc. & Cov., sec. 10). The knowledge revealed by this glorious messenger from heaven threw a flood of light upon the plan of salvation, and showed how broad and far-reaching it was in its operations, and how it extended the friendly hand of assistance to man not only in time but also in eternity. Previous to this, when the Elders of Israel bore record that the Gospel and the priesthood which administered its ordinances had been taken from the earth for a number of centuries, and only recently had been restored through the Prophet Joseph—when people would ask what became of those neglected through those ages of spiritual darkness, the only answer was "God is just;" and they used to sing:

Seek no crop where 'twas not planted,
Nor the day where reigns the night;
Now the sunshine bright is beaming,
Let all creatures see aright.

But after Elijah fulfilled his mission as foretold in Malachi (iv, 5, 6), they understood how the Gospel could reach those who had died without a knowledge of it. There was an intelligent significance revealed in the Scriptures which says:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring

us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water (1 Peter iii, 18—20).

They now saw that while the body of the Son of God was in the new tomb prepared by Joseph of Arimathæa, His Spirit had gone to the spirit world, and opened the door of salvation to those who had once been disobedient in the days of Noah. This fact adds a significance also to several passages in Isaiah respecting the mission of the Messiah. Such, for instance, as where the Lord says of His Son:

I * * will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house (Isaiah lxi, 6, 7).

And again:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound (Isaiah lxi, 1).

The Apostle Peter is even more explicit on this subject in the fourth chapter of his first epistle, than he is in the chapter from which we have already quoted. He says:

For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit (1 Peter iv, 6).

There can be no question then but that the Gospel of Christ is preached to the dead. Nor can there be any doubt but what in the economy of the Gospel there is some means by which it can be made available to them. What was the object of preaching it to them if it be not so? And it has been revealed from heaven in this last dispensation, that the manner in which the benefits of baptism is made to reach those who have died without it, is that an agent here on earth may in their name and for them receive this ordinance, and inasmuch as the person for whom this vicarious work is done shall accept it, it shall be accounted to him as if he had received it in person.

That the ancient Saints understood something in relation to this matter, is evident from the words of Paul: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. xv, 29) And why, we ask, if there was no such thing as being baptized for the dead among the Saints—why did Paul refer to it in such a positive manner.

Another thing we wish to call the attention of the reader to. It will be seen by an examination of the passage we have quoted from 1 Peter iii, 18—20, that the Son of God went to the spirits of those people who once had rejected the Gospel, and presented it to them again; they, in the mean time, having so far paid the penalty of their former disobedience, and justice was so far satisfied that another opportunity was given them to lay hold of the principles of eternal life. And if those who once rejected the Gospel could have such a privilege, how much sooner would such a blessing be granted to those who never heard it, and consequently never rejected it? And surely all those who have died without a knowledge of it, who would have received

it had it been taught to them, of right and in justice ought to be "heirs of the celestial kingdom"—and God in his infinite wisdom knowing all such spirits, even as He knew Alvin Smith, the prophet's brother, has provided a means for their entrance into that glory—but will they get there without accepting the ordinance of baptism, either in person or vicariously? No, they will not. For the Son of God has said: "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God." Therefore let all those to whom this knowledge comes take heed to themselves to receive it, and presume not too far upon the mercy of God, for in these things He will not be mocked, and those who reject the plan of salvation when it is taught them, must pay the utmost farthing for their folly; and such parties will find that it is no light thing to fall under the displeasure of God. At the same time we rejoice in the justice and mercy of God, when we see there is a means by which the blessings of salvation may be extended to those who have gone into the spirit world without yielding obedience to the Gospel, and that it is in our power to assist, to some extent, in so glorious a work.

R.

CORRESPONDENCE.

Cardiff, August 20, 1887.

President George Teasdale:

Dear Brother,—Knowing that you are equally interested in the welfare and prosperity of the Elders and Saints of the Welsh Conference as those in other parts of the European Mission which are under your fatherly care, we thought a few notes from us, as Traveling Elders, would perhaps be of interest to you and all who are interested in the establishment of righteousness.

The Elders in Wales are taking great interest and pleasure in the labors assigned them, and God is crowning their efforts with success.

The inhabitants of this part of God's vineyard seem to have awakened to an interest in our message and are seeking the true plan of salvation. The spirit of inquiry is manifested by a large number, and it seems that God is laboring with the people. The Elders are witnessing the fulfillment of your prediction, while in council-meeting with them at our last semi-annual Conference, on which occasion you prophesied that the Elders should go forth with the convincing power of the Holy Ghost, and bring many to a knowledge of the truth, and they should receive souls for their hire and seals for their ministry.

At the same time the opposer of truth and righteousness is working with the assistance of his emissaries equally as energetically. The Elders meet with considerable opposition at times in their open-air meetings, but none as yet have received any bodily injuries. We have held a number of open-air meetings in this city during the season, in which we have been disturbed a number of times. A disturbance occurred recently in one of our Sunday evening meetings. While speaking upon the plan of salvation and proving from the Bible that salvation was not obtained merely by mental and inward works, but that obedience to the ordinances of the Gospel were also necessary, a person, calling himself a Christain, disputed us, and commenced to interrupt our discourse, in which others joined him. We soon discovered that a body of professed Christians had come from their place of worship, and were there for the purpose of molesting us; the plan being to break up our meeting and take possession of our pulpit—a large stone that constituted the foundation of a lamp post. We refused to relinquish our elevated position, for the reason that it was public ground, and we had received permission to speak there from the

municipal officers before opening our meeting. They refused to listen to our protests and took by force our place and forbid us to speak. They commenced at once with their large choir to sing one of their religious hymns and completely drowned our voices until further speaking on our part was out of the question. After the singing, one of their ministers proceeded to speak. We were asked by a number why we did not continue to speak also, and we replied that contention was not incorporated in the Gospel of Jesus Christ, of which we were representatives, and we quietly retained our position, surrounded by ministers of various denominations. They continued singing and speaking for about one hour and a half, during which time there was a number of songs sang, and four ministers preached what they called Gospel sermons. In the mean time we were called Mohammedans and adulterers from Salt Lake, where men have three hundred wives each, and the people were warned against receiving our doctrine. During this time we had remained quiet, with uncovered heads, and, at the close of their unchristianlike conduct, we

called the attention of the large multitude present to the fact that we had not closed our meeting, but had been unjustly deprived of our time. After testifying to them of the truth and restoration of the Gospel of Jesus Christ, we closed our meeting by prayer, which was accompanied by a spirit and influence that seemed to soften the hearts of our greatest opposers. Immediately after the dismissal of our meeting many came and solicited tracts, of which we distributed a goodly number, many gave us a friendly shake of the hand, and in emphatic terms condemned the unchristianlike conduct of our opposers. Thus was the wrath of man made to praise God, and we left the ground in peace.

We would advise our fellow-laborers as brethren and friends to be calm and considerate and give chance for the spirit to dictate when called to meet opposition, and not bring on persecution by harsh words or conduct.

With kind regards to yourself and all at "42," believe us to be your co-laborers in the cause of truth,

JOHN EVANS,
S. R. BROUGH.

PHYSICAL DETERIORATION AMONG THE LOWER CLASSES

SIR Thomas Crawford recently delivered an address at the Congress of the British Medical Association in Dublin. Referring to the boasts of the champions of sanitary science as to the prolongation of life which has been secured through improved sanitary arrangements, he said there was evidence of perceptible deterioration or degradation of life in the lower order of people. An analysis of the results from 32,394 examinations of men made by army surgeons from 1860 to 1884 inclusive showed that during those years, in which the number of men required for the army averaged 8,465, and permitted therefore a stricter investigation of physical fitness both by recruiters and surgeons, the rejections from all causes were only 371.87 per 1,000; while out of 132,563 men examined between

1882 and 1886 inclusive the rejections were 415.8 per 1,000. A careful examination of those tables led to the inference that the lower class, from whom the recruits for the army are chiefly taken, are of an inferior physique now to what they were twenty-five years ago. The recruits drawn from town-bred populations gave by far the larger portion of rejections; while the causes of rejection usually indicate a decidedly inferior physique. The rejections from defective vision and diseases of the eye were nearly 42 per 1,000, exclusive of all those whose defects of vision were so obvious as to attract the notice of the recruiter and who would be thus excluded. There was a peculiar form of ophthalmia which, whenever it was met with, whether in military or civil life, was mainly caused by the vitiated

atmosphere arising from overcrowding. Of late years that scourge had been practically banished by the sanitary improvements that have been introduced into barracks. It was to his mind the most striking illustration of what such measures could accomplish, and there was no longer any excuse for the existence of the disease. As with the blind so with the insane. What were the causes which produced the very large class of sufferers included under this head? He might be told these causes were moral, lying beyond the proper sphere of the sanitary officer; but was it really so? They must look to improved personal hygiene, especially during the training of the young, if they desire these classes of bread-winners, so reared that they might enter upon the struggles of life both mentally and physi-

cally fit; and if that be so with the bread-winners, why not still more necessary in regard to the genesis of the future race! The habits of the people, too, had a very marked effect upon the development of deterioration of the species. Look at the effects of physical culture as seen in the upper and middle classes of England at the present time where every well-regulated school has its gymnasium, every village its cricket-ground, and every house its lawn-tennis courts, and compare the young men and women to be seen there with the dwarfed specimens of humanity in the overcrowded slums of the large towns. The result of such a contrast will convince the most sceptical not only of the value but also of the necessity of educating public opinion on this important subject. —*St. James's Gazette.*

THE REMAINS OF PRESIDENT TAYLOR.

THE remains of President John Taylor, at an early hour on the morning of the 20th of August, were transferred to their last resting place. Owing to the time required to prepare the granite rockwork of the sepulchre to which they were to be consigned, it was impossible to accomplish the necessary work in time for the funeral, hence the coffin was temporarily interred a few feet north of the site of the final resting place of the sarcophagus. This morning the rock work having been completed and finished so far as possible till the body should be transferred, members of the family and others being notified, drove up to the cemetery at 7 a.m., in order to be present at the concluding ceremony. The vault consists of large

blocks of granite, about one foot in thickness, firmly clamped and doweled together with heavy bolts and rods of solid steel, thus forming a chamber seven feet four and five feet in depth. This is surmounted by a massive solid granite capstone, measuring eight feet six inches by six feet and one foot in thickness, weighing about four tons and a half. This is also fastened securely in position by a number of powerful steel bars, thus forming a structure practically impregnable.

When the President's coffin had been lowered into position, and that containing the remains of his wife Leonora placed beside it, President A. M. Cannon offered the dedicatory prayer, and the sepulchre was then finally sealed up by the workmen.

THE DIFFICULTY OF REMEMBERING.

WE believe it is the late Earl of Beaconsfield who remarked, with his usual acuteness, and something more than his usual profundity, "We sometimes find that memory is as rare a quality as prediction." Instances of

the truth of the remark are, says the *Boston Courier* (U.S.), plenty enough. But it is only the keen observer that generalises, and even those of us who are given to deducing principles from facts are apt to be prone to supposing

that all truths have at least their exceptions in our favor. As a matter of fact, none of us remember accurately. There is a scientific theory, which may be correct enough as theory, that as every thought and impression leaves somewhere and somehow its record on the brain tissues it is physically impossible for a man to forget anything, but as a matter of practical experience man does forget everything, and, what is more, he forgets very speedily. Any lawyer who has cross-questioned witnesses is well enough aware how imperfectly a registering instrument is the human mind, or at least how imperfectly one is able to interpret what is registered. It is a remarkable witness and an exceedingly rare one whose memory is genuinely strong enough to withstand the insinuation of clever inquiry and suggestion. Much testimony that is obstinately stuck to is half memory and half self-deception of a witness who has unconsciously pieced out his remembrances with more or less invention, and who is himself unable to distinguish between the original and the interpolations. This is one of the facts which gives to fiction an advantage in enabling it to be truer—to speak paradoxically—than history. He who invents is able to form a consistent whole which is in accord with an underlying principle and with the great facts of human life and nature. The historian is hampered by what is remembered and by what purports to be true; so that where, if he were able to compass all the facts and

verities, his story would equal fiction in its truth and value, he in the end can at best produce a patchwork more or less valuable and suggestive, according to the power of the narrator and the imagination of the reader. In daily life we are constantly stumbling over this universal human failing of forgetting. Both in ourselves and in others it hinders and ensnares us. The more complex and varied our experiences, the more surely and quickly we lose the freshness of our impressions, and the busy man speedily finds that it is wise to trust to his memory only when it is impossible to do otherwise. He learns, moreover, if he is a thoughtful and reasonable man, to make a good deal of allowance for other people in this particular, recognizing both that it is foolish to expect people to remember exactly, and that it is not wise to trust too implicitly to his own recollection of any given incident, promise, or conversation. Later inclination, after developments, subsequent information, place events in so different an aspect before the mind's eye that it is well nigh impossible to so completely realize a bygone mood as to call up any incident of the past as it really was, or as it impressed us at the time. It is the part of wisdom to keep this fact firmly in mind, and to correct by it the inclination to be too positive ourselves or too exacting towards others. "Memory is as rare a quality as prediction," and few of us claim in any seriousness to be prophets.

AN ELECTRIC STORM IN LOGAN.

ONE of the most severe electric storms which ever passed over this city raged for some time early last Sunday morning. It began about half-past four o'clock, and lasted until nearly six, and after that the clouds cleared off, the sun came out, and all traces of the storm disappeared. It began by a series of terrific streaks and sheets of lightning, which chased each other through the darkness, playing over every conceivable object, and lighting the entire landscape with the brightness of noon. These were followed

by peals of thunder which shook the very earth, waking every one from slumber—no matter how sound—and crackling and sizzling and roaring and reverberating through the air with astounding noise and tumult. Not a few people in town were affected by the electricity, but the worst case of all was the pain and suffering it left in the home of Mr. Geo. S. Hayball. It seems that for some days previous to Sunday, the wife of the gentleman named had had a presentiment of evil, and moreover had felt some un-

ness through her son, Hyrum, being in the canyon on a pleasure trip. When the artillery of the clouds began its deafening work on that, to her, eventful morning, she was awakened, and her mind turned at once to those in the canyon. She arose, went to the east window of her room, and began peering through towards the mountains. At that instant a streak of lightning came in the window and struck the lady in the eyes, and ranged through the entire body, rendering her almost insensible. She gasped and fell backward, fainting into the arms of her husband, who had followed her. The electricity affected her eyes so much that she was rendered blind. She was laid on her bed, and cold cloths were applied to her face, which was very hot. She

regained consciousness soon after, and stated that a ball of fire seemed to strike her, and she doubtless inhaled some of the electricity, as her lungs seemed to be burning up. The air she exhaled all day seemed also to be charged with electricity and sulphur. She suffered much during the day, and was very weak all day Monday, during which day the sight came into one of her eyes. She was so faint and weak she could hardly turn over. Yesterday the lady was considered better, and free from pain entirely. Hopes are entertained for her speedy recovery. The electricity damaged the electric light works somewhat, and the high wind blew down a few trees and damaged hay stacks, but outside of this there was very little loss.—*Logan Journal, Aug. 17th.*

UTAH NEWS.

(Summarised from Territorial Papers.)

Recently President Canute Petersen, of Sanpete Stake, was arrested at Ephraim on the charge of unlawful cohabitation. He was wanted before the Commissioner at Spring City, but being too ill to make the trip the examination was postponed one day. After a hearing before Commissioner Johnson, he was discharged, the evidence not being sufficient to hold him.

The Second Academic year of the Salt Lake Stake Academy opened on the 29th of August. The first year of this excellent institution has proven a complete success, and the results of its labors have surpassed the most sanguine expectations. The school is now established on a firm basis, and the system adopted is one that commends itself strongly to the Latter-day Saints for the instruction of their youth.

On the 17th of August United States Deputy Marshal Scott was fined \$25 by the justice of the peace at Tooele. The circumstance leading to the action is related as follows—by the way, it exhibits the kind of insolence that is perpetrated on the suffering people of Utah by arrogant United States' officers: "On the night of the 13th of August, between 9 and 10 o'clock, Scott and one Brackett went to Mr. Patrick's home and asked admittance to the house. Being refused Scott forced his way in through the door. When in, Scott informed Mrs. Patrick that he had been looking for her for some time, and had caught her at last, and that he intended taking her to Salt Lake City, before the Commissioner, on the following Monday. He then ordered the fellow Brackett, who was with him, to take her into custody, to guard her closely, and, pointing to the clothes line hanging on the wall, he said: 'If she attempts to escape, take that rope and hang her.' This began to look too serious; the old gentleman slipped out of the back door and ran for the city marshal. Scott and Brackett, in the meantime, took their departure. When the city marshal arrived, they were not to be found. Mrs. Patrick, who suffers considerably from nervousness, was thrown into such a state of excitement as to render her ill for several days. Scott claims to have gone there by invitation of Brackett, to settle some difficulty existing between him and Mrs. Patrick over a house rented by the former."